

Reality of Islam and the present world!

Verily the scholars are the heirs to the Prophets. Verily, the Prophets did not bequeath deenars or dirhams. All they left behind was knowledge, so whoever takes it has indeed acquired a huge fortune."

[Musnad Ahmad (5/196) No. 21763; Also related by Abu Dawud (2/341) No. 3641; at-Tirmidhi (5/48 No. 2682; Ibn Majah (1/150) No. 223, ad-Daarimee (1/110) No. 342 and ibn Hibbaan (1/289) No. 88]

Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.

(Al-Mujadilah 58:11)

Narrated By Ubai bin Ka'b: The Prophet said, "Once the Prophet Moses stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than you." [Sahih Bukhari, Vol 1, Book 3, Hadith #124]

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

(Al-Baqarah 2:159-160)

Abu Dhar said, "I was with the Prophet (SAW) one day and I heard him saying: "There is something I fear for my Ummah than the Dajjal." It was then that I became afraid, so I said: "Oh Rasool Allah! Which thing is that?" He (SAW) said; "Misguided and astray scholars."

[Musnad Ahmad (5/145) No. 21334 and 21335]

When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.

(Al-Baqarah 2:166-167)

Friends on that Day will be foes one to another except Al-Muttaqûn (pious - see V.2:2).

(Az-Zukhruf 43:67)

They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.

(Al-Qalam 68:9)

"If you see a scholar going to the gates of the leader don't trust him with your deen because he is a thief" Ibn Mubarak

Shall We then treat the (submitting) Muslims like the Mujrimûn (criminals, polytheists and disbelievers, etc.)? What is the matter with you? How judge you?

(Al-Qalam 68:35-36)

And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrongdoers, etc.).

(Al-An'am 6:68)

Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan).

(An-Nisa 4:76)

Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their

disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.

(An-Nisa 4:60)

Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?

(Al-Jathiyah 45:23)

And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimun (polytheists and wrongdoers, etc.).

(Al-An'am 6:68)

Ka'b ibn Malik (RA) reported that he heard Allah's Messenger (SAW) say: "If anyone seeks knowledge in order to compete with the scholars or to concur with the foolish or to direct the faces of the people toward himself, Allah will put him in the fire."

[Sunan Tirmidhi (5/32) No. 2654, Sunan Darimi (1/374) No. 379, Sunan Ibn Majah (1/170) No. 254, Mustadrak al-Haakim (1/161) No. 293, Sahih Ibn Hibban (1/278) No. 77, Shu'ab al-Iman al-Bayhaqi (3/269) No. 1636, al-Mu'jam al-Awsat al-Tabarani (6/32) No. 5708]

"A scholar who abandons what has learnt from the Quran and the Sunnah and follows a ruler who does not rule in accordance with the teaching of Allah and His Messenger is an apostate and a disbeliever who deserves punishment in this world and in the hereafter "

{Fatawa Ibn Taymiyyah, Volume 35/373}

Shaykh al-Islam Ibn Taymiyyah (d. 728H): "Whenever a person makes halal what is haraam by consensus or makes haraam what is halal by consensus or replaces the Sharee'ah that is agreed upon by consensus, then he is a Kaffir by the agreement of the scholars of Fiqh." – "

{Al-Fataawa", Vol. 3/267}

Aisha narrated the Messenger of Allah (SAW) said: "Those who give respect to a bid'ati (innovator in Religion) surely will be counted as a helper of destroying Islam."

[Al-Tabarani in 'al-Mu'jam al-Awsat' (7/35) No. 6772 and al-Bayhaqi in 'Shu'ab al-Emaan' (12/57) No. 9018]

Surah 5

44. Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurat (Torah) after those Prophets] for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws).

45. And We ordained therein for them: "Life for life , eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrong-doers - of a lesser degree).

46. And in their footsteps, We sent 'Isa (Jesus), son of Maryam (Mary) , confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious - see V.2:2).

47. Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. disobedient (of a lesser degree) to Allah.

48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures) . So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He

has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.

49. . And so judge (you O Muhammad ﷺ) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah).

50. Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith.

51. O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).

52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.

54. O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

55. Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves with obedience to Allah in prayer).

56. And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.

Chapter 5 Al Quran

<https://abdurrahman.org/2011/05/21/the-majority-is-not-a-proof-that-something-is-correct/amp/>

The Majority is Not a Proof that Something is Correct – Shaikh Saalih Al-Fawzan (hafidhahullaah)

 AbdurRahman.org

6 years ago

From the characteristics of the people of the Days of Ignorance is that they would view the majority as proof that something was true and the minority as proof that something was false. So according to them, whatever the majority of the people was upon, that was the truth. And whatever the minority was upon, that was not the truth. In their eyes, this was the balance used to determine truth from falsehood.

However, this is wrong, for Allah says: And if you obey most of those on earth, they will mislead you far away from Allah's path. They follow nothing but conjecture, and they do nothing but lie. [Surah Al-An'aam, ayah 116]

And He says: But most of mankind doesn't know. [Surah Al-A'raaf, ayah 187]

And He says: And most of them We found to be not true to their covenant, but most of them We found indeed to be evil sinners.[Surah Al-A'raaf, ayah 102]

So the balance is not the majority and the minority. Rather, the balance is the truth. So whoever is upon the truth – even if he is by himself – he is the one who is correct and deserves to be emulated. And if the majority of the people are upon falsehood, then it is obligatory to reject them and not be deceived by them. So consideration is given to the truth. This is why the scholars say: "Truth is not known by way of men, but rather men are known by way of the truth." So whoever is upon the truth, then he is the one we must follow and emulate.

In Allaah's stories about the prior nations, He informs us that it is always the minority that is upon the truth, as Allah says: And no one believed with him except for a few. [Surah Hood, ayah 40]

And in a hadeeth in which the nations were presented to the Prophet, he (sallallahu 'alayhi wa sallam) said that he saw a prophet who had a small group of followers with him, and a Prophet who had a man or two men following him, and another Prophet who had no one with him. (Sahih Al-Bukhari).

So consideration is not given to which opinion or view has the most followers. Rather, consideration is given to its being either true or false. So whatever is true, even though a minority of the people or no one is upon it – so long as it is the truth – it must be adhered to, for indeed it is salvation. Falsehood is not aided by the fact that it has a majority of people following it – ever. This is a determining measure that the Muslim must always abide by.

The Prophet (sallallahu 'alayhi wa sallam) said:

“Islam began strange and it will return back to being strange as it began.” (Saheeh Muslim)

This will occur at the time when evil, calamities and misguidance increase. So no one will remain upon the truth except for the strange ones amongst the people and those who extract themselves from their tribes (for the sake of their religion). They will become strangers in their society.

The Messenger (sallallahu 'alayhi wa sallam) was sent while the whole world was submersed in disbelief and misguidance. And when he called the people, only one or two answered his call. It was only until later on that they grew to be many. The tribe of Quraish, not to mention the whole of the Arabian Peninsula and the whole world, was upon misguidance. And the Messenger of Allaah (sallallahu 'alayhi wa sallam) was the only one calling the people. So those who followed him were few with respect to the entire world.

So consideration is not given to the majority. Consideration is only given to what is correct and to achieving the truth. Yes, if the majority of the people are upon correctness, then that is good. However, the way of Allaah is that the majority of the people is always upon falsehood.

And most of mankind will not believe even if you desire it eagerly. [Surah Yoosuf, ayah 103]

And if you obey most of those on earth, they will mislead you far away from Allah's path. They follow nothing but conjecture, and they do nothing but lie. [Surah Al-An'aam, ayah 116]

* [In his sharh (explanation) of Imam Muhammad ibn 'Abdul-Wahhab's (rahimahullaah) statement: From the greatest of their principles was that they would be deluded by the majority, using that to determine the correctness of a matter. They would also determine the falsehood of something if it was strange and that its adherents were few. So Allaah brought them the opposite of that, clarifying this in many places of the Qur'an.]

Source: Sharh Masaa'il-ul-Jaahiliyyah (pg. 60-62) of Shaikh Muhammad ibn 'Abdul-Wahhab (rahimahullaah), via al-Ibaanah.

SOLUTION:

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. Quran 4:59